communities of the State but that they were not represented in the Legislative Council, the Sri Mulam Popular Assembly, the Text-Book Committees and other popular institutions. Jacobites, Mar Thomites and Roman Catholics were nominated to popular institutions and even L. M. S. Christians of South Travancore were given this privilege under the denomination of Protestants. The Anglicans were in no way inferior to other denominations of Christians in population, education, civic consciousness or in public activities. The first prayer of the member was therefore that the claims of his community should not be ignored in making nominations to the Council, Assembly and other representative institutions and they should be considered to have equal status with other denominations of Christians.

The Church of England Christians were not adequately represented in the public service. In making appointments, the principle of communal representation combined with efficiency should be followed. There would then be no cause for discontent. According to his information there were no Church of England Christians in the Account Office and the Land Revenue, Industries, Agriculture, Co-operative, Ayurveda and Public Health Departments. Of the total number of officers in the whole State, Church of England Christians formed but an insignificant percentage. They were not backward in education. The grievances of the community in this respect should be redressed.

Lastly, he stated that several members of his community were poor and could not educate their children. It was the duty of Government to encourage them in education. A certain number of scholarships should therefore be instituted for the members of his community in schools and colleges.

DEWAN'S REPLY : Mr. John, so far as the Government are concerned, the Church of England Christians have the same status as Christians of other denominations.

The question of further nominations to the Legislative Council and to the Assembly will be considered when the rules and constitution of those bodies are revised.

The rules, at the moment, as regards the award of scholarshipss are that they are reserved for people of the backward and depressed classes. Until those rules are altered, your community will not come in. And, at this moment of financial strain, it is not likely that the rules will be extended.

I can only say, regarding recruitment to pubic service, what I have said so often to-day, namely, that your claims will be duly considered.

161. Adequate representation of Tamil Ezhavas in the State service.

MR. R. RAMASWAMI (*Nominated*) said that the Tamil Ezhavas numbered about 30,000 and they lived mostly in the taluks of Tovala, Agastisvaram, Kalkulam, Shencotta, Devicolam and Peermade. There

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were very few educated men among them and even these few were not encouraged in public service. For the purposes of representation in the public service, Tamil Ezhavas should be included among the backward classes.

Tamil Ezhavas were very backward in education. They should therefore be given half fee concessions in high schools and colleges. This prayer had been made at the 26th session of the Assembly also.

While thanking the Government for providing two Tamil Ezhava graduates with appointments, the member said that there were others of his community who had passed the E. S. L. C., the V. S. L. C. the Intermediate and the B. A. Degree Examinations. Their applications for appointments in the public service were not duly considered by heads of departments on the ground that Tamil Ezhavas were not a backward community for purposes of entertainment in the public service. Instructions should therefore be issued to heads of departments to give preferential treatment to Tamil Ezhava applicants for appointments.

Lastly, the member said that two Ezhavas were usually nominated to the Legislative Council but no Tamil Ezhava was ever nominated. He therefore prayed that, in making future nominations, one of the nominees might be a Tamil Ezhava.

DEWAN'S REPLY: Mr. Ramaswami, the claims of your community will be duly considered.

162. Adequate representation of Ezhavas in public service.

MR. K. A. RAMANUNNI (*Nominated*) spoke about the need for adequate representation of the Ezhavas in the public service. Although there were many qualified persons among the Ezhavas to hold responsible offices in the State, they were not given any chances to prove their capacity. The Ezhavas numbered over 700,000 but there was only a single officer in the Judicial Department from their community, although there were persons with English qualifications even. There were qualified persons who could be appointed in responsible places in the Public Works, Industries and the Medical Departments also. Owing to lack of encouragement, people had gone outside the State to take up employment. Since the Government have accepted the principle of communal representation for purposes of appointments in the public service, the member wanted the principle to be applied fully.

DEWAN'S REPLY: Mr. Ramanunni, I am afraid, I can only give the same answer. The claims of your community will be duly considered.

163. Representation according to numerical strength of Ezhavas, Mahomedans and other backward communities in public service and in the Legislative Council and other representative institutions.

MR. K. P. MARTANDAN VAIDYAN (*Chirayankil taluk, Group II*) said that the need for the representation of Ezhavas, Mahomedans and other backward communities in the public service and representative institutions had been urged on the Government through the Sri Mulam Popular Assembly and the Legislative Council. At the last session

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